

## GENTLE SCHOOLS.

## Two Letters on an Interesting Topic.

MR. COOLEY DEFENDS THEM.

Why Mormons do not Send Their Children to Them.

BISHOP WHITNEY'S ANSWER.

Some Views of a "Gentile" Minister and Some Others of a "Mormon" Bishop.

The controversy of which the following letter treats is one that THE HERALD has taken no part in, our rule having been to avoid religious discussions of any nature. When the following letter from the Rev. Mr. Cooley, of Lehi, reached us, however, in view of the matter of interest of which it treated, we decided on foregoing our usual custom, but in order that both sides of the discussion might be seen by our readers, we handed the letter to Bishop Whitney, with a request that he favor us with an answer.—Ed.

To the Editor of THE HERALD.

Will THE HERALD, in that spirit of fairness which it is believed it seeks to cultivate, make room in its columns for a defense of those much berated Gentle schools? It is doubtless no secret to anyone in Utah that charges are constantly made against the schools which benevolent men in the east have established in this and other Territories. As for most of these attacks, it is idle to notice them. A man always blustering and daring others to fight him is pretty sure to be a coward at heart; and it is only the small, narrow sects which are continually at war, continually proving themselves to be right and their neighbors to be wrong. Acts speak louder than words. "By their fruits ye shall know them," Christ tells us; and the Gentle schools are quite content to be judged by that test. But when our schools are attacked repeatedly in Mormon pulpits and by a journal which goes into every corner of the Territory, so that honest, well meaning men are in danger of being misled, then it is well to speak, and to the point.

One word, at the outset, by way of explanation. The writer is not to be classed with anti-Mormons, as the word is often understood. While he is firmly opposed to much in Mormonism, he is not a foe but a friend to the Mormons. He has more than once been made to suffer because he defended them from unjust accusation. He writes now simply in the interest of Christianity, education and fair play.

The great, oft-repeated charge against the outside free schools, is that under the guise of a secular education, they teach Mormon children a religion which the children's parents do not believe in. Now, this charge is entirely false. Such underhand means are as alien to our plans as they are to truth and justice; and we challenge proof of their use. In the first place, there is no pretense of giving a purely secular education. We say frankly that these schools are Christian. The New West Education Commission prints on its banner, as its great aim, the words, "to promote Christian civilization in Utah and the adjacent States and Territories." But we do not believe in teaching sectarianism; we do not believe in teaching religion so that it becomes a matter of aversion or indifference to the pupils. In the second place, these schools do not teach religious ideas which the parents do not believe, so far as we know, at any rate. The little religious teaching given is of a character which every sincere Mormon would indorse as being heartily in accord with his creed. I have yet to hear of the first word which has been said against Mormon beliefs in these schools. This is the point on which the whole question turns. We not only deny the charge but challenge the proof. You, my Mormon friends, have abundant opportunities to get it. If it is to be true, bring forward one of those many Mormon children whose schools who have been taught a doctrine which his parents reject. Come yourselves for a day or two—the schools are quite open—and see, then ask the children if that day's instruction agrees with the teaching of other days.

Do you decline to investigate? Then, remember, you have not the slightest right to say anything against Christian schools. When a man continues to repeat a slanderous charge, which he knows is denied and which he makes no effort to prove, what do you call him? Another charge is that our schools promote rebellion—cause dissension and stir up strife between the priesthood and the people. I have heard that such effects have often followed the establishment of a Christian school in a Mormon town; but I emphatically deny that the school or the teachers are at all responsible for them. When, on the advent of the school, the church leaders array themselves against it and against those who patronize it, there is dissension and rebellion, quite probably; but it is caused by the school in any true sense? By no means; but rather by those who are pleased to deny to their brethren one of the commonest rights of an American citizen—the right to send his children to what he thinks the best school within his reach. Let the leaders confine themselves to truth and moderation in their dealings with their fellow Saints, and they will find the dissension disappear immediately. Now I challenge any man to instance any strife which our teachers or our schools, themselves, have fomented. When

have they set man against man, friend against neighbor? Let us have facts in this matter; facts, not vague, unfounded charges, which most men call slanders, are what are called for. A third accusation is that the teachers oppose polygamy. True, they do; and so does every man and woman, not a Mormon, together with many a one, in heart, who is a Mormon, who has any idea of a God above and of domestic purity and happiness below. But it is not true that our schools are agencies for teaching children to hate it. It does not come within the field of school work. I think I am safe in saying that no child is influenced, even against polygamy, by anything taught in the schools in question. Opposed to polygamy as we are, we yet recognize that God has put the first and heaviest responsibility for the future of the child on the parent and not on the teacher.

At this point some Latter-day Saint will perhaps break in.—Yes, very likely you don't teach anything bad in your schools,—we don't suppose you do,—perhaps you don't teach anything but what we believe also, and very likely your schools are better in some respects than ours; but don't you see that when a child attends your school he gets an admiration and, perhaps, affection of his teacher and soon comes to think she is about right in everything? Now, he knows she abhors polygamy and other parts of the Mormon system and his intercourse with her weakens his faith in the church and the priesthood. Yes, friend, I see it clearly enough; and now, I think we have reached the spot where the shoe really pinches. But how is it that you who have outgrown the old and corrupt system of Christianity and risen into the fulness of the Latter-day gospel, with all its privileges and spiritual endowments? How is it that you can possibly have less influence over your own child than a poor, benighted disciple of the old exploded system? Do you really mean to admit that that perverted religion which you have outgrown is still able—worn out as it is—to produce finer and stronger character than the Latter-day kingdom with all its advantages? Commonly, the parent's influence over the child is far greater than the teacher's, especially in matters of religion.

One would suppose that with your religious superiority and your constant intercourse with your boys and girls, you could easily counter-balance the slight influence which might be exerted over them, during a few hours of the day, by one whose mental and spiritual vision was not sufficiently enlightened to appreciate and embrace the glories of Mormonism. I repeat, it is a most significant fact, one well worthy of thought, if Mormon parents dare not let their children come into contact with a gentle, cultivated woman, against whom nothing can be said except that she is not a Mormon.

"Yes, yes," my Mormon friend says once more, "but come now; you know perfectly well that these schools have been planted in this region, to help pull down the Mormon power in Utah. Didn't your secretary say while ago that the object of his society, in this Territory, was to do what the Edmunds law aimed at and failed to accomplish?" No, I cannot discover that he did. The Chicago Times made that remark and we are not responsible for the utterances of that journal. But if the words be taken in their strict meaning, I think we can accept the phrase. Now what was the aim of that Edmunds law? It was to establish a class in power in Utah, which should pull down the Mormon power. As you know it has not succeeded in that aim. Do those controlling the Christian schools think then that they can accomplish this end? Yes, they think they can do much toward it. How? By luring the children in and prejudicing them against their parents' religion? Most assuredly not.

We believe that polygamy, yes, Mormonism itself, cannot stand a thorough impartial education in its votaries. We believe that if the rising generation are educated and have their minds broadened by study, it will be simply impossible for them to believe many of the things which the present generation believe; that if they never hear a word from us against polygamy, their own minds will revolt from it. In fact our whole scheme depends on this principle, stated by the Lord Jesus in John iii 20, 21, "Every one that doeth evil hateth the light." But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

Are the Latter-day Saints afraid of that test? Can they not tolerate a thorough education which says not a word against their system? Are they afraid to let the men and women of the next generation have a good broad look around the world for themselves? I am sorry for them if they cannot meet the test, for it is clear that it is to be applied with increasing effect year by year. There is but one way to get rid of it and that is to adopt it; that is to say, to crowd out the Gentle schools the Saints have no choice but to raise the district schools to an equal or higher level and to free them from sectarian bias. Then, indeed, the Gentle schools will find this consummation to be a defeat for us. For what? We are not anxious to take the education of Utah on our hands. Let the instruction be of that thorough and impartial character which civilization and the safety of our country require, and we shall be only too glad to have the Mormons furnish it; in fact we believe it to be not only their right but their duty to do so. Now, Latter-day Saints, you have our plot. We only ask you to bring your system out into the noonday of God's truth. If your church is really from above it has nothing to fear and much to gain. For my own part, when Mormonism is proved to be from God in the full light of open day, I am ready to embrace it and to give my life to its cause.

One of the greatest of our American writers says he stood by abject bondage, when the reformers of the earth were throwing the stones of ancient treasures. All the thrones and robes of kings, the stars and other ornaments of noblemen; all the books, all the churches and cathedrals; and at last even the old Bible itself. Then he turned away in despair, saying there was nothing worth living for any longer; all that he cared for was watching the devouring flames called him back. "No, no," said he, "to-morrow when the fire is out, you will find all that is really valuable—that pile, there still and all unburned." The writer turned, and even as he did so, saw the truth of the words; for as he looked he beheld that the Bible, which was in the fiercest of the blaze, showed not the slightest sign of turning to

ashes—on the contrary, the heat only made its pages shine with a purer light. Many a human addition went off in the smoke very quickly, but not a line of the inspired pen of inspiration was injured in the least. So it has been with Christianity. For 300 years it has had the fierce fire of criticism blazing about it, and to-day it is stronger, not in numbers only, but in spirit and in influence on the world likewise than ever before. Many human things have been burnt away from it, but these losses have been gains. It has been but the loss of the husks that impeded the course of the great ship. And so it will be with Mormonism, if indeed it be from God. It has nothing to fear and much to gain from the light of day and the fire of open criticism.

In conclusion, if the Latter-day Saints dare not meet the test thus brought to them, they will do well to ask themselves, Why? If they maintain that the test is not satisfactory, then let them suggest what will be more impartial and more satisfactory.

W. F. COOLEY.

To the Editor of THE HERALD.

A communication, well-written and ingenious, though not free from sophisms, in which the writer, the Reverend Mr. Cooley, of Lehi, flings down the gauntlet in behalf of what he terms "those much berated Gentle schools," was handed me a day or two since by a HERALD representative, with a polite request for an answer to it through your columns, to which the letter was itself addressed. In inditing a reply, which has been done in the intervals of business, I may not have succeeded in following the gentleman through all the many windings of his very plausible plea, nor was it my intention so to do. My object is simply to show that "Mormon" parents, with the belief they cherish, and the spiritual welfare of their little ones at heart, are justified in the stand, which most of them have undoubtedly taken, that these schools are not the proper places to send their children to obtain that greatest of all benefits, that pure, that great price for which indeed we consider it a thorough Christian education.

That "Mormonism" is afraid to meet, and unable to stand the test of such an education in its votaries, is an assumption as erroneous as its unwarrantable. Scarcely less so, in our opinion, is the claim put forth that these schools have it in their power to impart an education of that character. A Christian education, and mind, we use the word "Christian" for the nonce, as implying all that it originally meant in the days of its primitive purity, and not what modern priests and pedagogues make of it—this is the one grand object in this life of every Latter-day Saint who properly understands his or her religion, and for which they embraced that religion, believing it to be the only means whereby it could be secured. How preposterous then, must seem to them, the suggestion that they are afraid of it, and that the system which they claim incorporates all the elements of such a training and discipline, cannot stand the test of contact with all the light and intelligence which modern civilization can bestow. Never was error more flagrant or unfounded. "Mormonism" never was afraid of, never was a foe to education. Its votaries are willing to drink truth from every source, but they prefer the pure, celestial waters of the fountain head, to the roily rivulets of apostate "Christianity." It is not, my "Christian" friends, that you give, or can give, to "Mormon" children an education of the kind you suggest, that their parents are averse to placing them under your care. It is because you are not able to give, and do not give it, that the object of the only reasonable suggestion, that they be educated in the Christian school, is so warmly resented.

A thorough Christian education means too much, and is too closely identified with the mission of "Mormonism," for modern "Christianity," with all its schools, to be able to impart. Of course your claim will run counter to this, but words are mere empty sounds. "Acts speak louder than words." We propose to come straight out into the sunshine, taking the law and testimony of our God, and holding as did our God, that if men "speak not according to that, it is because there is no light in them."

I now propose to briefly state some of the teachings of "Christian" preachers, as I have heard and understood them, selecting those which, if religion is taught at all in the Gentle schools, would be most likely to be inculcated. When we will begin with the "Christian" God, that mythical being said to be made up of three beings which are only one, which one has neither "body, parts nor passions," whose "centre is everywhere and his circumference nowhere," who is absent and present in all places, at the same moment and sits upon the top of a topless throne "beyond the bounds of time and space."

What an admirable definition for "Notwhere" to "Nowhere" to be! This is the kind of a God that "Mormon" children are taught in Gentle schools to worship and bow down to? Or, are they taught that this is "a land of liberty and equal rights" and they ought not to bow down to any God at all? You may take which horn of the dilemma you choose; to pretend to teach even a little religion and leave God out of it is self-contradictory; to teach little children to worship "Notwhere" and call it God, is the rankest kind of idolatry. And mark you, this mythical deity is the same unchangeable Being, so "Christians" would have us believe, who walked with Enoch, wrestled with Jacob, ate with Abraham, and wrote for Moses with his finger on tables of stone; a God who is jealous, who loves righteousness and hates iniquity; who created man in his own likeness, and sent his son, Jesus, the express image of His person, into the world to die for all mankind. Are "Mormon" parents prepared to endorse this "Christian" doctrine, as "being heartily in accord with their creed?"

Passing by the absurdity that this God of nothing created the solid earth out of the same kind of material—which has been taught in "Christian" primers—let us glance a moment at one "Christian's" belief in God. As great an iconoclast as Martin Luther held to the dogma of "justification by faith," and is said to have rejected as spurious the epistle of St. James, which declares that "faith without works is dead, being alone." The "Christian" sects to-day, without exception, that we know of, believe just as Luther did, and while allowing the epistle to remain, ignore its teaching entirely. They hold, if we mistake not, that as Christ wrought out a perfect work of human redemption, it is a species of sacrilege to suppose man's own works will avail him anything, and that it is necessary to "only believe" on Him and "thou shalt

be saved." This, in short, is the modern "Christian" religion—unless it has turned another somersault, and taken on a little more "Mormonism" recently. As a result, the red-headed murderer strangled out of this life as too vile and dangerous for earthly society, is told on the scaffold by his attendant priest that no hell awaits him, but the full enjoyment of heaven, because forsooth, he "repented" just before his neck was broken and "only believed on the name of God." "Jerked to Jesus" was the irreverent and satirical phrase used by a Chicago paper, not long since, in heading an article descriptive of the hanging of one of these human butchers. Is it any wonder that crime should increase, and infidelity be fostered in the human heart, under such teachings? Is it wonderful that reasoning men should lose faith in a religion which almost puts a premium on vice, destroys incensement to be good, and has but one heaven for the sorry-handed assassin and the philanthropist of life-long purity?

Are these specimens of that "Christian civilization" of which "Mormonism" is so afraid—sample rays from the "noon-day of God's truth" that we are challenged to bring our system out into, that the comparative merits of their respective teachings may be clearly demonstrated? Is it not rather "Christianity" that is afraid of "Mormonism"? Unless incarnated in "little children"—which bases itself upon the Bible and declares that "a murderer hath not eternal life," and that all men will be rewarded or punished for "the deeds done in the body," whether they be good or whether they be evil?

At this point some "Christian" will perhaps break in: "But we don't teach what you assume we do in our schools." What! You don't teach your children to believe in God? "No, no, I mean we don't teach that kind of belief in God." Then you don't teach the kind that your churches do, and are therefore false to your own professions. What confidence do you suppose we can have in people who "blow hot and cold with the same breath?"

And, now, as to the insinuation that "Mormonism" cannot bear the light of "Christian" civilization. The assumed proof of it is, that "Mormon" parents are unwilling to place their little children in the Gentle schools. Shades of David and Goliath! here is an argument for you. "Christianity" having failed to crush "Mormonism" by coming in contact with its older and experienced champions, sets itself in battle array and dares us to send on our babes and sucklings. The conflict which is to decide the superiority of "Christian" civilization over "Mormonism," is to be fought with Gentle men and women on one side, and "Mormon" children on the other. This is "coming out into the sunshine" with a vengeance. A skillful fisherman throws his line among a shoal of minnows, and exclaims: "Come now, give us a bite, just one little nibble, and if you can't stand the test you will at least have the comfort of knowing you deserved to be caught!"

No, we are not "afraid to let the men and women of the next generation have a good broad look around the world for themselves," but we propose to first place in their hands a "telescope of truth," which strips the distance of its phantasies, "tears off the tinsel from hypocrisy, and shows things as they are, and not as they seem to be." We propose, in other words, to bend the twigs of our own trees, that they may grow up in the way we want them to, and we do not care how the same privilege, nor consider you as cowardly for wishing to do likewise with your own. The "Mormon" leaders have a perfect right—"one of the commonest rights of American citizens"—to counsel and advise their fellow believers for their good, and would be recreant to their duty if they failed to use all their influence to that end.

The fact that these schools are planted here for the purpose of helping to pull down the "Mormon" power, by drawing away the children from the faith of their fathers, is so patent, notorious, and all but openly conceded, that it seems strange anyone could be found, at this late hour, willing to half deny it, or even beat about the bush after the manner of my esteemed but somewhat sophisticated friend, Mr. Cooley. It is not assuredly not in relation to the luring of "Mormon" children from the religion of their parents, is a little bit laughable in view of his subsequent admission that the object is simply to "broaden their minds" so that they will "revolt from it" of their own accord. As though anyone supposed they were to be "lured" with Mexican larders!

That "down with Mormonism" is the real aim and motto of these schools—and Mr. Cooley says as much in other words—is no more to be covered up by such high-sounding blazonry as that printed on the banner of the New West Education Commission, than it is to be successfully denied that the most unscrupulous misrepresentation of the "Mormon" people and their religion has been employed by "Christian" missionaries to prevail upon "benevolent men in the east" to donate their dollars for that purpose. Have they not been heard to say repeatedly, that the attempt was futile to turn the aged and matured "Mormons" from the "error of their ways," and the only hope left, aside from the courts and Congressional legislation, or the strong arm of the military, was to work upon the tender minds of their children?

This being the object, it is not enough to inspire "Mormon" confidence in Gentle schools to say that hatred of "Mormonism" is not taught there. It is not always necessary to teach a thing audibly, or by written or printed word, to have it of full, or at least satisfactory effect. The absence of what ought to be taught, or the ironical advocacy of what the teacher does not desire shall be taught, is sometimes as effectual as instruction on right. The results preferred these indirect methods. What satisfactory assurance, therefore, can Gentle teachers, however "gentle and cultivated," who hate "Mormonism," and carry with them the spirit of that hatred, give to "Mormon" parents that they will not covertly, or may not tacitly, instill their prejudices into the minds of their pupils? This, without reference to the personal attachment of the child for its teacher, or its daily association with a Gentle playmate. Remember, too, in this connection, that apostasy, in the mind of a Latter-day Saint, is more to be dreaded than death.

"Oh, but there is home influence, so much stronger than the teacher's, to guard against such possibilities." Well, granted it is the stronger—which is not invariably the case—and capable, if applied, of counteracting all other influences, what then? All parents, particularly "Mormon" fathers, burdened with public duties or harassed by vexatious prosecutions, do not have the time that should be devoted to their

children. But suppose they did, and devoted it faithfully, what garden is it to occupy even a portion of his time pulling up weeds, which other hands are continually sowing in his soil, when he could labor to better advantage by keeping the weed-sower at a distance and giving his whole attention to the cultivation of his garden?

As to our "much berated" district schools, perhaps they are not all that they should be—what human institution is?—but just let us alone long enough. Quit driving and harassing, and draining our pockets by trumped-up, vexatious prosecutions, and we will, with God's help, show you a school system yet that will compare favorably with any this broad land, or any other, can boast; not simply by adopting all that is really meritorious in the Gentle schools—which we haven't the least objection to doing—but by mixing in a few ideas of our own which we have reason to believe are better still. As to "sectarian bias" in the district schools, how is it Mr. Cooley, that what you so freely allege of schools where "Mormon" teachers predominate, you see no reason why we should suppose the same exists in schools entirely in Gentle hands? As to "sectarian bias," I say, in the district schools and in the University, there is not enough of it to convince some "Mormon" parents that their children are not made infidels by attending them.

This is an extreme view, but not entirely without consistency. Where religion is not taught, infidelity is very apt to teach itself. As the absence of light is darkness, so the absence of religion is infidelity. Darkness comes uninvited, whenever the light departs, and the darkness of unbelief, which dogs the retreating footsteps of religion, is no exception. This is why some "Mormon" parents object to sending their children to the University, or the so-called "Mormon" District schools; not because infidelity is taught there, but because religion is not. They prefer schools such as the Brigham Young Academy of Provo, the Brigham Young College at Logan—the nuclei of our coming system—where pure Christian theology is taught from "Mormon" text-books, and neither of which have ever sent an infidel into society. God speed the day when there will be more such schools in Utah; for they give promise, as no others have done, by the fruits already borne, of what will yet be recognized as the world-wide significance of a thorough Christian education. O. F. WHITNEY.

SALT LAKE CITY, March 28, 1885.

## THE FLYERS.

Wheel Notes of Local Interest and Otherwise.

The new caps of the Bicycle Club have arrived. They are beauties.

It is expected the Bicycle Club will give another exhibition in a few days at the Pavilion.

THE CHIEF of the fire department of Bristol, England, rides a tricycle, and is usually first at a fire.

TWO STARS can now be seen most any fine day, in broad daylight, clicking along the streets of this city.

It is understood that a steam bicycle will be brought on here in a few days, and exhibitions given on the new machine.

THE ROADS are now in fair condition in and around the city, and some of our wheelmen are averaging twenty miles a day on their wheels.

THIRTY-SEVEN thousand seven hundred and ninety-six cycles passed through Fairmont Park, Philadelphia, in 1884, an increase of 9,754 over 1883.

A PROMINENT Territorial officer mounted the silent steed for the first time on Tuesday. On Wednesday he rode it three miles out of town. He has not reported the casualties yet.

THERE ARE now seven more new bicycles on the way for the Salt Lake Bicycle Club. These, with the five already arrived, will be twelve new machines this spring. All but two are full nickel Expert Columbias, considered the best in the world.

## Gubernatorial.

SALT LAKE CITY, March 28, 1885.

To the Editor of THE HERALD:

So Murray has been presented with a walking cane, has he? Well he will have to walk one of these days. Nothing more certain, and he won't be the only F. O. H. who will have that experience. So the cane may come in very useful to him yet, and he need not be too hasty about it. However, we won't fret much about him. His worth to the community is not extraordinary. But the community would like to have a sober Governor next time, and one who has a reasonable knowledge of arithmetic. If he should not be "handsome" we could rest upon the trite consolation that "handsome is as handsome does." We lived before as handsome does. We lived before we would try to worry out the remainder of our existence without another of the handsome variety if such did not happen to come. It is wonderful what privations we can endure when necessity is laid upon us.

CITIZEN.

## "Rough on Itch."

"Rough on Itch" cures humors, eruptions, ringworms, tetter, salt rheum, roasted feet, chilblains.

## Open-Air Concert.

The open-air concert at Fort Douglas, this afternoon, at 3 o'clock, will include in the programme the following selections:

- 1—March, arranged by Miesud.
- 2—Overture, Silver Trumpets, Vivian.
- 3—Clarinet Solo, Bergson.
- 4—Fantasia, Frederick Weber.
- 5—Turkish Patrol, Michaels.
- 6—Selection, Attilla, Verdi.

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